tipn, always with the eye fixed on the one idea—to develop the dawning '.quality of spiritual love to man. Then the insistence on moral virtues, the constant holding up in the great literature familiar m every household, of the very noblest ideals, ideals in which men lived the common life of men and were yet patterns of noblest virtue, expressing the very loftiest purity and righteousness of life/'

To add another testimony, Rabindranath Tagore, the modem prototype and a close follower of the Upanishadic Rishis, believed that woman's co-operation was essential not merely in the social and physical d3velopment of the human race but in the spiritual realisation of the individual as well.

CHAPTER III.

THE SOURCES OF INSPIRATION OF THE RISHIS OF THE UPANISJAADS.

TJie Religion of the Upanishads is not like current systems of faith an historical religion, a religion depending on the authority of a single deified human or a group of exalted great men or on the mighty pronouncements of sacerdotalism or on revelation based on infallible books. It is no human construction any more than the force of gravitation, electricity or vitality or the yearnings of the loving heart. It is a force anterior to all humanly constituted religious organisations and hierarchies, the grand spiritual stream flowing from above through the souls of men, of which religious

organisations are but the earthly banks,
the clayey reservoirs
and woe den dams by which men have
thought they could
better utilise the heavenly forces.
The historical forms which nligion has
often assumed
are not quite important as to its essence.
In many cases,
they are full of prodigy, have large
masses of untmths inter-
mixed with truths, require the
application of a close and
searching criticism ..to distinguish the
one from the other..
These historical forms all suppose that
Revelation was not-A